





A CRISIS IN THE HISTORY OF  
THE SEMINARY.

No. 2.

great was "quietness." But he seemed away from his wits. He was tall, with a commanding presence. He had a fine face, and as he sat in silence he elicited admiration. His presence was impressive, but his tongue had lost its usual cunning. He failed when he attempted to speak, failed when he preached. On the afternoon of Sunday, General Lowrey asked me to go with him to call on Dr. May. He asked me on the way what I thought of the impression Dr. May had made on the Convention. I was young, and expressed myself as modestly as I could as to the negative effect of his influence. The general replied, "I am disappointed. I expected great good to come out of his coming to the convention." The remark showed his solicitude for the seminary, and the direction of his sympathies, which he manifested while I was writing these articles for the Mississippi Department of The Baptist, over which he presided.

At that Convention Mississippi Prof. M. T. Martin was doing the best work of his life in raising the mortgage that was on the college. He wished to go off on this factious history, but I must hold it, and keep with my subject. The great agitation and uneasiness as to the college had brought a great many young men, student and former students of the college, to the convention. With many of these, the student from the seminary talked. We know not all the causes that were at work, but next fall the seminary had ten students from Mississippi; eight new ones, and T. J. Sims and myself of former sessions. That was twenty-four years ago. How time glides by! Twenty-four years, years in which the seminary has grown in growth, favor, in usefulness, and in attendance. Now another cloud hangs over it. God knows what sorrows and blessings it may drop, that will fall on our people as hail and rain in the same outpour. In 1873 Dr. Williams bade farewell to the world of ours, and went to the land of rest. His grave is in the cemetery at Greenville, S. C. Overlooking it is a monument erected by his students, many of whom, differing from him in his views of all things, were in sympathy with their fellow in loving his memory. My reader, may I wish that where the hand that now pen these words has been stilled by death and your eyes that trace these lines are forever closed, they may be those who, despite our errors and faults, will be better to our lives, and be made gladder and happier by them and more valuable for God's presence.

Many people do not appreciate the fact, that it is within their power to nobly dignify the commonplace duties of their daily lives. They go through the routine of their daily tasks, without any high aspirations concerning the possible issues of the most faithful devotion to those tasks. They possess no high heart, nor lofty ambition, and so they do not carry their work, but simply drudge along, sighing at times for some more conspicuous sphere in which they may display their ability. When they greatly need to do so, to be able and honorably dignify the humble commonplace calling in which they are, they are just now engaged.

A discerning preacher says: "If some people doing common things become holy, who apparently feel as though if they had some uncommon things to do, they would have motive; they would rise to the height of the occasion and prove themselves worthy of its dignity."

I hear people every little while saying, "my life is of no account," anybody else could do what I am doing quite as well or better than I. If I could write a book, I would be free from this drudgery and had time to unfold and develop that which is in me, I could do some great thing, something worthy of me, something worth being done. "So people on every hand excuse themselves for the poor doing of what seem to them poor things. They lower in this way the level of their lives, and they lower and belittle the possibilities of their own nature, because we are apt to become no higher and no finer than we think than we imagine, than we dream. Quite true indeed. It was because Peter and his brother-fishermen dignified the commonplace by their wholesome and high devotion to their humble calling, that Christ called them to more exalted stations and wider spheres of usefulness. However small and obscure may be your present employment, put the whole of your soul into it and make it an avenue of rich blessing to others."

C. H. WITHERS.

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### NOTES FROM AN EXILE.

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In September, '95, I resigned the pastorate at Blue Mountain, Miss., and entered the University of Virginia. This action was taken in obedience to a conviction that owed it to the cause of truth to make a better preparation for more effectual work. The session had just closed, I have watched with interest the workings of this University, and in my humble judgment it is equal to its far-famed reputation. For thoroughness and extent of work it is hardly surpassed.

by an other institution in this country. The great fire early in the season, although destroying property valued at \$200,000, did not check the work. Of course there were many inconveniences resulting from the fire; but they were most cheerfully borne by faculty and students. Not a single student left on account of the fire, and not a lecture was suspended.

The reconstruction of the rotunda, the central building which was destroyed, and the construction of new buildings, is in rapid progress; and by the opening of the next season, the equipments will be even better than before. The new buildings will cost more than a quarter million dollars.

One of the chief things which impresses a new student on entering the University, and which impresses him more and more as the season advances towards the examinations, is the accuracy and amount of work required of him. A high standard of scholarship is rigidly maintained. The courses offered are conspicuous for their extent, and the members of the faculty for their eminent ability in their several departments.

Great linguists, scientists, mathematicians, and philosophers have long been chief characteristics of the faculty of this University, and it is not too much to say that the same characteristics are here today.

No honorary degrees are even conferred by this University; but every degree is merited by years of well-directed study. On this account, its diplomas and degrees are most sought. They are no high-sounding titles of empty honors, but tokens of victories won in hard-fought battles on the high and broad plains of intellectual honesty and patient search for truth.

In addition to my work in the University, I am preaching to five churches. These Virginia Baptists are very much like their brethren elsewhere; so I had little difficulty in adjusting myself to church work. They are on the whole of a kind, sympathetic and helpful people. Like our people everywhere there is yet room for much improvement; but they are a foundation as durable as the rocks of these mountains. The chief thing they need is a more thorough cultivation, and with that a greater fruitfulness is assured.

I am now with my churches for the summer. My work is in three associations: the Albemarle, the Goshen, and the Shiloh. Some of my meetings are arranged for, Rev. H. W. Tribble, pastor in Charlottesville, will help in one. Rev. Weston Bruner, of the Lee Street church in Baltimore, is to preach at the Rev. L. G. Grace in another. Some I will hold by myself.

During the year my heart has often turned to the people of Blue Mountain with whom we lived for five years. I have not forgotten them. In that old church, made sacred by the labor of that noble man of God, Gen. M. P. Lowmyer and consecrated by the prayers and works of his noble wife and sons, and daughters, I began to preach; I tried to preach there three years as pastor of one of the noblest flocks in all this country. Ah, the memory of those years!

What sympathy and help I received in my work with that noble church!

Now they have been called to mourn the loss of one of their best men, Deacon W. H. M. Durham. Though other hands, far more capable than mine will write his biography, I cannot refrain from saying a word. His death is a personal loss to me. When I was called to the pastorate at Blue Mountain, without experience in so great a work, and with a deep sense of my lack of preparation for it, Bro. Durham, as senior deacon, was one of my chief counselors. Soon after the call had been extended, I sought him in his store to ask his advice in the matter. He said with deep feeling, "I believe the Lord is in this, and I hope you will accept; and whatever help I may be able, in my weakness, to give you, shall be yours." No pastor ever had a better deacon than was Bro. Durham. I never sought his help in vain. With his ripe experience, his pure Christian character, his knowledge of the teachings of God's Word, his devotion to the interests of his church, and to the cause of Christ everywhere, he stood by the young, inexperienced pastor, a constant inspiration and encouragement. He was one of the most modest, humble Christians I have ever known. I can almost hear his prayers now as he breathed out his devotions to our Father in heaven. They were filled with trust, childlike and strong; a reliance upon the Lord Jesus Christ, simple and sublime. Oh, for more men like him in the churches today! When I read the announcement of his death I said "Well, Bro. Durham, by the grace of God I shall see you again." Today I thank God for the life of Bro. Durham and rejoice that such a life touched mine of its own. I loved him as a father, as in Israel, as a friend, as a brother in Christ, as a strong supporter of my feeble efforts to advance the truth, as a Christian of strong faith and simplicity of life. May God comfort his kind family who mourn the loss of a devoted husband and father. His death is a loss to his family, to his church,

his community, to his friends and to the State; but an eternal pain to him. "Because I live ye shall live also."

Fraternally,  
J. N. McMILLER,  
University of Virginia, June 22.

SOME NOTES

FROM THE BISHOP OF THE CHURCH  
AT HERNANDO.

DEAR RECORD:—It was my realizable privilege on last fifth night to visit and preach to my old flock at Germantown, and if additional evidence of the forming love of this people for their former pastor were needed, they gave it in the throng that turned out to hear him preach. I do not suppose that with but one or two exceptions, a larger crowd ever assembled at the church; no one much, perhaps, to hear the sermon as to attest their love for their pastor and friend. Surely he will never cease to love them, for he came to them a stranger from a distant State, and they took him into their hearts and homes.

A number of Germantown's most prominent citizens are Mississippians. One of these, such names as Capt. P. H. Strickland, eminent scholar and educator, upon whom Mississippi has been casting longing eyes, have far too no purpose.

Jno. L. Coopwood, the "chick's friend," and the pastor's stay, G. Kemp Strickland, prominent in politics and city alderman, and Capt. Geo. W. Thomas, for years a pillar in the church.

Since Brother Farmer has mentioned the extraordinary conduct of Brethren Moore and Emery, members of a former charge of his, in assisting in the payment of his expenses to the convention, I wish to say that Germantown furnished me with the funds for a Southern trip after I had commenced in Mississippi.

I have just been aiding Dads B. Thrasher, of Trinity Church, Memphis, in a three weeks' meeting, in which God greatly blessed us and added to the church a large number of such as were saved. I never labored with a pastor, so more faithfully seconded their efforts the visitor, and to his tireless energy in following up the impressions made by the sermons much of the success of the meeting was due.

So far, only one Mississippi pastor (my good friend, W. M. Farmer, of Como) has felt willing to risk allowing the stranger to "persecute the saints" of this charge. I heartily approve of their caution, but nevertheless I can pray for, and confidently hope, the "people to give."

Farmer's people are great men.

At Hernando, Baptist again, I decided on the up grade. My expenses to the convention and to Mammoth Cave were provided by Hernando and Oak Grove, which is a power falling sign of an "out-date church." Hernando, with half its members, has for this first half year already forged beyond the \$100 mark for missions. You may listen before many "moons fall wax and wane," to hear that Hernando has a representative in the convention on the "financial basis." Her contributions for the year will not average less than \$15 per member. Oak Grove, thirty members has, for the first six months, given \$25 for missions. An atmosphere of spirituality pervades this little church.

I have as yet made no "investigation" in King George's pamphlets, but from the facts set by Drs. Christian, Griffin and King I am prepared to say that I cannot believe a single statement contained in the "new discovery" (?) But I do believe that there are church historians who have demonstrated "beyond the possibility of a peradventure" incapacity to teach history in a "district school," to say nothing of a theological seminary.

"Of course, the seminary men will all stand by Dr. Whitsett," is a statement that has been going the rounds of the press, which I for one, do not appreciate because it is as untrue to facts as the notorious "new discovery." And I wish here and now to go upon record saying, that so far as I am personally concerned, I can never give myself to respect a trustee of the seminary who does not make an effort to rid that institution of connection in any way with a man who could bring himself to write those "editorials" (?) in the Independent, while a pensioner upon Baptist bounty. The GRAVENAM of Dr. Whitsett's offense does not lie so much in his misstatement of the facts of his history, for about those he could be easily mistaken, but in slipping away from his denomination and selling his discovery (?) to an ardent enemy of his denomination; and then after maintaining a silence as grim as eternity for 16 years, he once more sells his discovery (?)—this time to be published in permanent and in some authoritative form, never giving to the brethren, who were feeding him and his children, respecting in him implicit confidence as being at least a loyal Baptist, an opportunity to point out his error. Of course no one who saw these "editorials" in the Independent supposed for a moment that they were by other than a rabid Congregationalist, and a such were to absurd to be replied

Brother Editors, you owe it to the Baptist of Mississippi to publish these "editorials" in the Independent that they may know what manner of man presides over the destinies of the institution that is to shape, in a large measure, the preaching of Mississippi ministers. (No doubt Brother Bacon has seen Dr. Whitsett's recent statement, and since he orders no change in this article, we suppose he would have it published without change.—Eds.)

Now, Brother Editors, this communication is very long, but I have not so expressed in a long while, and will not again for a much longer time, and yet, if with this assurance it seems to you necessary to cut it down, just chop away. I belong to that number who are fully persuaded that papers are run, not in the interest of writers, but readers. N. W. P. BACON.  
Hernando, Miss.

**FIFTH SUNDAY MEETING—UNION ASSOCIATION.**

It will convene with the Baptist Church at Port Gibson, the fifth Sunday in August, with following program and services:

9:30 to 10:30 a. m.—Prayer service conducted by W. S. Rogers.

10:30 to 12 Prayer—its importance, G. W. Foster, J. J. Embry and S. R. Young.

**AFTERNOON.**

2 to 2:20—Prayer service by W. B. Thomson.

2:20 to 3:30—Do the gospel ordinances procure or declare salvation? I. H. Anding, W. S. Rogers, W. B. Thomson and W. M. Farmer.

3:30 to 4:45—Should Baptists allow dancing in their homes? J. W. Crews, S. R. Young and A. V. Rowe.

**EVENING.**

Sermon by W. S. Rogers.

**SUNDAY MORNING.**

9 to 9:30—Prayer service by S. R. Young.

9:30 to 10:45—Importance of Sunday Schools. J. W. Rogers, J. W. McInnis, G. W. Foster, and J. E. Phillips.

**INTERMISSION.**

11 o'clock—Mission sermon, A. V. Rowe.

**AFTERNOON.**

2:30 to 3—Prayer service by J. W. Walters.

3 to 5—Our responsibility in mission work. J. J. Embry, W. B. Thomson, I. H. Anding, W. M. Farmer and A. V. Rowe.

**EVENING.**

8 o'clock—Sermon by I. H. Anding.

Let lovers of God come and get refreshing showers.

J. E. PHILLIPS,  
W. S. ROGERS  
Com. on Program.  
Port Gibson, June 17, '96.

**DID HE MEAN SELF-SALVATION?**

In the Intermediate Quarterly of our Southern Baptist Sunday School series—second quarter, first lesson,—I find this explanation on the Savior's words, "Strive to enter in at the straight gate." He means, Try hard to save yourself while you have the opportunity.

We can't say just what is meant, unless it is the thing said. This, it seems to me, rather strongly implies self-salvation. I am sorry to see this. However, I'm not prepared to believe that the brethren who have this Sunday School work in hand mean to so teach our children as to turn their minds from the God-given object of faith and means of salvation to our selves,—to actually "try to save ourselves"—a thing, the accomplishment of which, is absolutely impossible. We grown up people can find some way to "get over" those little slips of mind and print, but the danger is in making a wrong impression on the minds of the less developed in faith and doctrine.

The natural tendency of the mind being toward self-saving makes all the more important that we steer clear of this rock upon which so many have been shipwrecked. If such impressions are made in the Sunday School, we can't hope to accomplish much for salvation by grace through faith from the pulpit, the doctrine so clearly taught in God's Word and which has ever distinguished the Baptists from all others.

J. F. BYNUM.

**REMARKS:**—We have no idea that the brother who prepared the lesson, alluded to above meant to teach "self-salvation" or anything akin to it, but as Bro. B. intimates, the statement is capable of misleading the un instructed. Some teachers even "set too much store by the lesson-makers. It is better to "Hold fast the form of sound words."—Eds.

**A NOTE FROM NASHVILLE.**

Your readers might like a word concerning Baptist affairs in Tennessee's beautiful capital on the Cumberland. It is not so much of a Baptist city as some others, and yet our denominational life is strong and healthy and prosperous.

In the last few months we have had several changes in the pastorate here, and yet new out-

arches are all ably manned, with  
 a thorough at the First, Lofton at  
 the Central, Ramsey at Immanuel,  
 Cleveland at the Centennial, Rush  
 at the Edgefield, Barton at North  
 Edgefield, Wright at the Seventh,  
 Brown at the Third and Burns at  
 the Howell Memorial. It would  
 be difficult to find nine churches  
 more beautifully, and this effi-  
 ciency is being felt through all  
 our denominational enterprises.

Rosebel College for young ladies  
 is one of the enterprises in which  
 we all feel a deep interest. Nash-  
 ville is soon to be, if not already,  
 the great educational center of the  
 South. It would be almost fatal  
 were not to be represented among  
 the many institutions of learning.

Rosebel has made a fine record  
 in the past. It just now has a bran-  
 new equipment in J. O. Rush as  
 regent and a very able faculty. It  
 has a most charming location, and  
 is about to become a marked factor  
 in the city of schools. The Bapt-  
 ists of the State have one of the  
 best papers in the South—the Bapt-  
 ist Reflector, published in this  
 city under the ownership and edi-  
 torial management of Rev. E. E.  
 Folk, D. D. Among all the papers  
 published under my eye there is not  
 one that is stronger or abler and  
 cleaner in every way than our  
 State paper. This is high praise,  
 but well deserved. Our denom-  
 inational papers are engines of  
 tremendous force; indeed, this is  
 really a mighty factor in our de-  
 nominational life, and we rejoice  
 to see them in the hands of able  
 and effective men like our honored  
 Tennessee editor.

The State Mission Board is also  
 located in Nashville. It is com-  
 posed of able men—perhaps all the  
 masters and many of the most suc-  
 cessful business men of the city. It  
 makes a fine showing for the effi-  
 ciency of its work, and has as its  
 secretary, A. J. Holt, D. D., who has  
 no superior in this kind of work.  
 Its affairs are administered with  
 marked ability, and the success of  
 its operations has won the praise  
 of the denomination.

Speaking of boards reminds me  
 to mention that the Sunday School  
 Board of the Southern Baptist  
 Convention is also located in Nash-  
 ville. Its location here by the con-  
 vention though exciting at the  
 time some discussion, was no mis-  
 take. It was good for affairs in  
 this city and State, and also for the  
 board itself. It has had a career  
 of the most remarkable success—  
 proving the venture on the part of  
 the convention to have been wise,  
 both as a business enterprise and  
 as a denominational policy. Start-  
 ing five years ago with practically  
 no income, and having no resources  
 except its business, this board has  
 contributed to our denominational  
 fund over thirty thousand dollars,  
 besides meeting all its own expen-  
 ses. I know of nothing in our de-  
 nominational life comparable to  
 it; and yet, it moves on with even  
 increasing power. June having  
 given us the largest day, the largest  
 week, and the largest month, the  
 board has ever had in re-  
 sults; and they came in a way to  
 show the increase to have been  
 real growth in our business. More  
 and more this board is destined to  
 be a great factor in our denomina-  
 tional life, and will do much to  
 advance the Baptist affairs  
 of Nashville.

Montague Assembly is not ex-  
 actly a part of Nashville; and yet  
 as a summer resort in the moun-  
 tains of our State, it is very closely  
 allied to the educational and re-  
 ligious interests of our city. Located  
 on the N. C. & St. L. railroad,  
 about midway between Nashville  
 and Chattanooga, just on the sum-  
 mit of the Cumberland mountains,  
 it is a charming place in every  
 sense of the word. A secretary of  
 one of our great boards has little  
 opportunity for vacation or recrea-  
 tion, however desperately he may  
 need it or wish for it; but I was  
 there last year and find myself  
 longing again for its delights.  
 The coming season about to open—  
 indeed, already open, promises to  
 surpass all others, and will give  
 fresh emphasis to the title which  
 Montague has won for itself—"The  
 thought exchange of the South."  
 The crowd promises to be larger  
 and even better, though last year  
 everything seemed at the very  
 best. Surely it will be difficult to  
 find a company more delightful or  
 more delighted than the one gath-  
 ered there last year, where every-  
 one seemed bent on making life on  
 the mountain a joy to all. It seems  
 to me that here one finds just  
 what is need by business men,  
 and preachers and teachers and tired  
 mothers and children longing for  
 the fine breezes of the mountain  
 and the recreation of out-door life.  
 This is true, whether you live in  
 your "own hired house" or in the  
 Assembly Inn. Indeed it is all one  
 large family away from home for  
 a joyous time.

But I must get back to Nash-  
 ville and mention our Baptist  
 orphanage. This is now the prop-  
 erty of the State Convention and is  
 managed by a board appointed an-  
 nually. It is doing fine service,  
 and many children without home  
 or loving mother find here the  
 best substitute that love can sup-  
 ply for their blessed relationship.  
 So we, for one in this city, are press-  
 ing to the front, as best we may, the  
 interests of our great denomina-  
 tion.

J. A. FROST.

These twelve, Jesus sent forth, fl  
and commanded them, saying, Go ga  
et into the way of the Gentiles:

into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel." Matt. 10:5-6.

"All power is given unto me in heaven and in earth." Go ye therefore, and teach all nations, baptizing them in the name of the Father, of the Son and of the Holy Spirit." Matt. 28:18-19.

The history of the founding of empires and kingdoms is always an interesting study to the lover of history. There is nothing more interesting and animating to the patriotic statesman than to trace the history of his nation through the different stages of its development into national life and eminence. Nothing thrills his soul more with feelings of pride and patriotic devotion than to discover those righteous principles which lie at the foundation of and quicken to life the community of men of which he is a member, and which insure to him equal rights with all other men to acquire, possess and enjoy an estate; and the free exercise of political and religious faith. But the story of these things should not be solely for the pleasurable sensations which it produces, but for the purpose of showing those defective principles which lead to disaster; or to learn the secrets of national success and perpetuity.

The same should be true with the Christian in studying history and regarding the origin, development and spread of that most glorious of all kingdoms—the kingdom of God and his Christ.

Hence I design in this discourse to trace its development from its foundation, and learn, if possible, the secrets of its perpetuity and spread through the continents of the earth.

I shall begin by studying its FOUNDATION.

(1) A careful study of Christ's recorded utterances and life will reveal the fact that his authority was limited and his labors were therefore circumscribed. He was Jew and lived among the Jews—and beyond the boundary lines of the Jewish people he never passed. Let us turn to some of his utterances and study them. Among the very first we have this one: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill." Matt. 5:17.

This law which he came to fulfill was given to, and pertained to, the religious development and faith of the Jewish people; and for several successive centuries—yes, to the end of the Jewish regime—they never spread beyond the borders of these people. They were therefore, essentially Jewish laws that Jesus came to fulfill.

"The prophets" implies those promises and predictions made of old to the fathers pertaining to certain events in the future history of these people. Hence, their fulfillment was to the Jewish people.

But here is a positive declaration of Christ himself: "I am not sent but unto the lost sheep of the house of Israel." Matt. 15:24. This remarkable declaration was his reply to the apostles' request that he bless the Syro-Phœnician woman who brought him to cast the devil out of her daughter. In this colloquy of Jesus, his disciples, and the woman, we are told that it is unbecoming in Jesus to waste what God had provided for his children upon the Gentiles. He must bestow his labor upon those to whom he was sent. "I am not sent but unto the lost sheep of the house of Israel."

From this it will be seen that his commission limits him in his labors to the Israelites. "All power in heaven and in earth" had not yet been given unto him; for as yet he had not poured out his blood for a propitiation for the sins of the whole world. God seems to act upon the principle—even with his son—that service and sacrifice must come before promotion.

The Zechariah Taylor, who fought on the Mexican side in the war, once occupied the chair of the chief magistracy of this great nation. Jesus must come to this world of sin and Jewish strife, and engage the diabolical hosts in a decisive contest. Winning the victory, he decreed the emancipation of the world from satanic vassalage, and sends out his ministers to publish his proclamation to the uttermost parts of the world.

(2) This leads me to call your attention to the fact that before his resurrection, Jesus limits his disciples in their labors, to the Jewish people.

Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel."

Their work, like his, was confined to the Jews. It could not be otherwise since his own authority extended to no other people, and therefore he could not commission them to transcend his own authority. All this was preparatory, looking forward to a general campaign of the whole world. When he had gathered an army from among the stock of faithful Abraham, and drilled and equipped

for the conquest, he prostrates  
himself upon the earth and in  
loud prayer declares: "I have  
finished the work which thou  
 gavest me to do," John 17:14. And  
 answers: "O Father, glorify thou  
with the glory which I had  
with thee before the world was,"  
John 17:15.

We understand from this that  
he asks for universal and equal  
authority with the Father over all  
the earth. His work is ended and  
he is ready to offer his blood a ran-  
som for the whole world.

He suffers, he bleeds, he dies!  
He breaks the bands of the grave  
and destroys the power of death,  
and comes up before God, dripping  
with his own blood, and pays the  
redemptory price of the world's redemption.  
Thus crowned with his resur-  
rection glory Jesus declares to  
his disciples: "All power is  
given unto me in heaven and in  
earth. Go ye therefore and teach  
all nations." As his commission  
was enlarged and his authority  
extended to all the nations of the  
earth, so he expands the commis-  
sion to his disciples and sends  
them into all the world.

(TO BE CONTINUED)

QUERY.

DEAR BRO. SAMPLE:—We are in  
doubt and we want your help.  
The Baptist church at Mayton,  
Miss., some years ago passed a  
resolution requiring all members  
under church censure to be present  
when acknowledgments were  
made in their behalf. The replu-  
cator says no acknowledgment will  
be received by proxy unless the  
party be present. Of course this  
means when the offender is con-  
scientiously situated.

QUESTION.

1. Has the church the right to  
pass such a resolution?

2. If she has the right, would she  
do wrong to receive an acknowl-  
edgment from a brother who is  
charged with drunkenness and  
confesses his guilt, but refuses to  
appear before the church; but ends  
his acknowledgment by another  
brother?

3. Did the church do right when  
it withdrew fellowship from him  
without an acknowledgment made  
by either one of the deacons; the  
offending member saying that he  
could not go before the church?  
Should such a resolution?

Please answer in BAPTIST RECORDER.  
Yours truly,

T. J. MILLEY.

ANSWER:—The church may  
have the right to pass such a resolu-  
tion; and if such a resolution had  
not been passed, it is right and  
proper for the church to require  
the offender to be present in per-  
son when his case is taken up. The  
church, I feel quite sure, has a  
perfect right to refuse to enter-  
tain an acknowledgment by proxy,  
if the offending party is not provi-  
dentally prevented from being  
present. The church, I think, did  
right to exclude, especially since  
the party remained away, defying  
the right of the church to adopt  
such a resolution.

\$200 IN GOLD GIVEN.

SPECIAL INTEREST TO STUDENTS  
AND TEACHERS.

R. H. Woodward Company, of Balti-  
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I have berries, grapes and peaches, a  
year old, fresh as when picked. I use  
the California Cold process, do not heat  
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# GEORGE ROBERT CAIRNS, THE EVANGELIST, AT SARDIS.

Last Thursday evening closed the last of the meetings held in the Baptist church here by Bro. Cairns, and pastor Lomax (he could not call) Doctor Lomax in highest praise, but somebody told me that he had been here for some time. What a season of refreshing was Sardis people have enjoyed. Bro. Cairns is so widely known that to speak of his intellectual and spiritual qualifications. He is vigorous, magnetic speaker with his clear-cut English and powerful voice, and then his social life is of the very highest order. Every body, without a single exception, professes a benefit, and there are always regrets when his season ended. He is punctual, systematic to the finish. Several years ago he conducted a most successful two-weeks' meeting at Sardis. He is esteemed and loved by our people irrespective of denomination. Their confidence in him is full and unshaken.

Owing to the fatigue of their recent trip to the Atlantic from England, Bro. Cairns and the we'll regret very much this evening's meeting. Bro. Cairns is so widely known that to speak of his intellectual and spiritual qualifications. He is vigorous, magnetic speaker with his clear-cut English and powerful voice, and then his social life is of the very highest order. Every body, without a single exception, professes a benefit, and there are always regrets when his season ended. He is punctual, systematic to the finish. Several years ago he conducted a most successful two-weeks' meeting at Sardis. He is esteemed and loved by our people irrespective of denomination. Their confidence in him is full and unshaken.

The church was filled to its utmost at every evening service. Business men and women closed their stores and attended the morning meetings with increasing interest. At a 10 o'clock Sunday morning, "Garden's Band" consisting of men, women and children—a good audience—attended at the church. The beauty and freshness of the hour—the harmony and sweet solemnity of the early gathering—in an accord—to praise him who "so loved us, and to please to him for the salvation of our children and friends, leave a memory sweet and refreshing. On Sunday, a church being too small for the congregation, our pastor preached to the "overflowing" at the congregation, from the Methodist pulpit. Every parent felt the force of his words. He plainly told them of the "sinful and dangerous" of adopting, or even contemplating, two standards of morality or purity in the raising of girls and boys. "The same moral and social laws should govern both boys and girls, men and women. God recognizes no distinction. Our boys are as dear as our girls."

It is thought by many of our thinking people that Mr. Lomax has a special mission to fill in reclaiming the backslidden and very, very ignorant young people to active membership. The kind Methodist pastor gave way to our meetings and, with his fine flock, attended regularly. All denominations united to make the meeting a good one. The prayers of all went up, blending, to the great throne. I cannot tell how many professed Christ, but numbers of "back-sliders" asked the prayers of God's people. Christians are obtaining for more earnest work for Jesus in the future. Bro. Cairns said he had never known such perfect order and unbroken quiet, in any country as was maintained throughout the entire meeting. Considering the intense heat—and that, even the windows, doors and aisles were "terribly packed," it was wonderful. By request of our pastor, a ladies' prayer-meeting was held one evening at which several young ladies made their first attempt "to lead." Bro. Cairns' clear and assured manner of singing to his own accompaniment upon the organ, was appreciated by all.

Thursday night set the glowing, indescribable period to his labors amongst the soul the good. Lord please send him again. May it be soon.

"The impressionable sin—who has committed it—was the subject of a sermon. It is impossible to give an idea of the solemn and earnest atmosphere that settled over that impressive and intelligent audience. Strong men of families—worldly and "fellowing" affairs—were touched and chilled by the solemn message. Tears dropped from the eyes as they went forward and grasped the preacher's hand. It is the years to come this planting will bring forth blessed fruitage for Jesus. Bro. Cairns spoke ten minutes of the missing faces. Some have "fallen asleep," others have moved away. Our former faithful and beloved deacon, A. V. Gates and family, all consistent and staunch Christians, were sadly missed—having gone to make their home in Sherman, Texas. Judge Hall and others so active in Christian labors, now no more on earth forever. With best wishes for the Record.

For Pianos and Organs, go to the Greenleaf Music House, No. 2322 Front street, Jordan, Miss.

## MARRIED

By Rev. B. D. Gray, D. D., of Birmingham, Ala., Mr. William Cooper Winter, of Coffeeville, and Miss Faiba Jeanette Wardlaw, of Utica, Miss. The marriage vows of this fair young couple were sealed in the presence of a large congregation in the Utica Baptist meeting house, on the 29th day of June, 1896, being the 25th anniversary of the marriage of the bride's parents.

The church was beautifully decorated, the ceremony was elegant and impressive, and the grace of manliness, with the charm of loveliness, as befitting the groom and his bonny bride, was a delight to every spectator.

The young couple left immediately for their future home in the town of Coffeeville, Miss., followed by the best wishes of a host of friends.

On the 24th day of June, 1896, in the Methodist church, West Point, Miss., Mr. Edward Joiner and Miss Marcella Wistford, both of this place, Rev. M. V. Noffsinger officiated.

At the residence of the bride's grandmother, Mrs. Poeland, ten miles west of Okolona, on the evening of the 16th, Miss Sallie Atkinson to Mr. R. F. Whitfield, Rev. W. J. Derrick officiating. The bride is an accomplished daughter of a progressive and successful farmer; the groom a son of Rev. R. A. Whitfield, of Westville, Miss. They take charge of the Normal School at Troy, Miss. May their lives be filled with happiness and their labors crowned with success.

To which we add our everlasting good will.—J. A. H.

At the residence of the bride's mother, by Rev. T. J. Moore, Mr. J. L. Jackson, of Newton, and Miss Belle Davis, of Lena. The groom is a sturdy, promising and pious young gentleman, and the bride is one of Lena's fairest, best and most accomplished daughters. Miss Belle is a member of Friendship Baptist church, whose Christian work will cause her to be greatly missed.

REPORT ON THE DEATH OF DEACON T. H. MAYO.

The First Baptist church of Columbus, Miss., has been called to mourn the loss of another of its most valuable members. Dr. Mayo is dead! The faithful deacon, "The beloved physician," is gone! No words can adequately express the feelings of the church.

But it is eminently becoming to put upon record an official notice of it.

Dr. Thomas H. Mayo was born June 19, 1819, in Abington, Virginia. He belonged to a family whose name is still well known and whose deeds make a honorable part of the history of his native State. At the age of sixteen he came to this State, which he was to make his home. After a period of study and teaching and work, he decided to become a physician, and accordingly entered the Jefferson Medical College, in Philadelphia. In 1852 he received from that institution his diploma as Doctor of Medicine. In 1856 he located in this city and began his professional career. That career was long and laborious; honorable and successful.

In 1858, Dr. Mayo became a member of this church. In 1859 he was married to Miss Annie J. Pauncey. In 1881 he was made a deacon of his church and held that office until his death, which occurred on the 19th of June, 1896, the seventy-seventh anniversary of his birth day. Doubtless it was a glad day to him; to us it was one full of sorrow. Therefore, be it resolved by this church, in its regular meeting for business, July 1, 1896:

1. That in the death of Deacon T. H. Mayo, this community has lost one of its noblest citizens, the medical profession one of its brightest ornaments, Christianity one of its most loyal supporters and we, one of our most devoted and beloved members.

2. That we thank God for the example among us of a man who, with liberal intellectual endowment, broad culture, and large acquaintance with the religious thought and theories of the world, gave the weight of his opinion and the influence of his life to Christianity, and to all his other virtues added this, that he walked humbly before God and trusted passionately in Jesus of Nazareth as the redeemer of souls.

3. That a copy of these resolutions be transmitted to the family of our deceased brother.

4. That a page of our Minute Record Book be dedicated to the memory of Bro. Mayo.

5. That these resolutions be published in THE BAPTIST RECORD.

IN MEMORY OF

Bro. B. F. McCullough, who was born March 19, 1853. He joined Mt. Olive church, Scott county. He was received by letter into the fellowship of Philadelphia Baptist church August, 1890, and was a member of the same until death, which occurred April 20, 1896.

## AGED 43 YEARS, 1 MONTH AND 7 DAYS. W. J. WEATHERS.

Infant son of J. M. and Minnie Riley passed away on the morning of the 26th inst. after a painful illness of only twenty-four hours. God gave little Lloyd but permitted him to stay only two months and ten days, when he saw fit to take him up to join the heavenly host, among whom was little Lloyd's sister.

On the evening of the 26th we gathered at New Hope Cemetery and deposited the little form; the writer conducting a short service. May God bless the bereaved, and especially the invalid mother, who could not leave her bed.

J. L. WILLIAMS, Roy, Miss., June 29.

ANOTHER SAINT AT REST.

DEAR RECORD:—Bro. Lowrey has already announced through your columns the death of my dear father, Hon. W. H. M. Durham, which occurred Sunday, June 7th, at 9:40 p. m.

Will you please allow me space to say a few words to the many friends whom this will reach before I can write them? He had suffered for thirteen months at times almost more than human endurance could bear, and so often he had prayed for just one hour's perfect ease; and at the last God gave him six times as much as he had asked for. From about 4 p. m. Sunday until nearly 10, he was in quiet sleep and never waked on earth. What a blissful waking it must have been to the other shore!

His life had been a sufficient evidence that he was prepared for the summons, but frequently during his illness he talked to us of dying; and while he desired to get well, he was willing to leave that for God to decide.

Sunday morning, when he noticed my mother and myself weeping, he asked us not to weep, and said, "I am ready and perfectly resigned." Our home is dark and desolate, our hearts are sad and lonely; but we would not call him back.

His noble life shall be an inspiration to us to live so that we may meet an unbroken family in the Bright Beyond.

Very sincerely,

LAURA DURHAM.

J. B. Fountain of Columbia, Miss., was born Feb. 28, 1821, died June 7, 1896. Bro. Fountain had been a faithful member of the Baptist church for fifty-five years, and for many years had been a deacon in the church. Was a Mason and devout Christian. His life has been written in his own history. Bro. F. had long been a sufferer, and had borne it with Christian fortitude. He was laid to rest by the Masons near his church door, where his body will sleep till the resurrection of the just. He leaves a wife, children and many friends who feel his loss.

JOHN P. CULPEPPER, Columbia, Miss.

Mrs. Thirza A. Keating, wife of a maiden name was Williams, was born in North Carolina, Oct. 27, 1838. Her parents moved to Alabama when she was quite young. She professed conversion when she was eleven years old, and joined the Methodist church, of which church her father was a preacher. She was married to T. F. Keating Aug. 1, 1849, and moved with him to Mississippi in 1861. She was never satisfied with her church relations, till 1878, when she united with Oak Ridge Baptist church in Coldwater Association, from which time she lived a consistent Christian till her death, June 5, 1896. She leaves a husband and large family to mourn her loss. She is greatly missed in the church and in the neighborhood. As a Christian, she was a good report from those in the church and those without. May God comfort the bereaved ones.

H. W. ROCKETT, Pastor.

IN MEMORIAM.

Death, has again invaded our circle, and taken the devoted, self-sacrificing wife of our Bro. William May, leaving him and their six children, with their home desolated. One dear son had preceded her to the mansions of glory, to welcome her to its bright portals of never ending joys. She was with her parents, Brother Henley and Sister Lucy Webb, to be forever reunited.

Sister Sallie May was thirty-six years old, and gave her heart to God, when fourteen years of age, uniting with the Baptist church here at Salem, and ever lived an upright and consecrated Christian. She was exceedingly anxious to attend the services here the 23rd of November, 1895, the day we laid her body to rest in our cemetery.

Resolved, That the Salem church tender their heartfelt sympathy to Bro. May, with the motherless children, brothers and sisters; and pray that God may, through His grace, comfort them, causing them to live nearer to God.

Resolved, That the above be placed on our minutes, a copy sent to the bereaved family, and a copy sent to THE BAPTIST RECORD, requesting publication.

MRS. JANE JARMAN, Mrs. M. S. WELCH, Committee.

In memory of our beloved sister, Martha Eliza Emfinger, who was born October, 1856; joined the Baptist church 1874. She lived a consistent member of the same church until death. Died on the faith Sept. 17, 1895. Age, 38 years and 11 months.

In memory of our beloved brother, Stephen W. Dunn, who was born Sept. 2, 1834; joined the Baptist church Sept. 22, 1855. Died Oct. 7, 1895, in triumph of faith. Age, 61 years, 7 months and 5 days.

In memory of our beloved sister, Elizabeth Smith, who was born about 1824; joined the church at Sardis June, 1852. She lived a consistent member of the same until her death, which occurred Feb. 11, 1896. Age, about 72 years.

In memory of our beloved brother, John Robert Thornhill, who was born June 19, 1863. In July, 1885, he became a member of Sardis church; he died in God's faith March 15, 1896. Age, 32 years, 8 months and 25 days.

W. J. W.

In memory of Sister H. V. O. who was born in the Baptist church of Union, Franklin county, Miss. In 1884, was baptized by Elder M. Elberly, and was a consistent and devout Christian until her death, which occurred Sept. 1, 1894. She was born March 6, 1861, was 33 years, 6 months and 7 days old at her death. She leaves a husband and seven children to mourn her loss. The many friends extend their heartfelt sympathy and may God's blessings rest on the bereaved ones, in our prayer.

A FRIEND.

QUERY.

DEAR RECORD:—I have a copy of "Outlines of Theology" by Archibald Alexander, D. D., published by the Presbyterian Board. On page 497 I read as follows:

3. In his general commission of the apostles, He commanded them to disciple nations (which are always constituted of families) by baptizing and then teaching them. Matt. 28:19-20.

Here I find the scriptures inverted, i. e., changed in order.

Dr. Hodge was, in 1872, professor of Pastoral Theology in the Western Seminary, Allegheny, Pa. And he here tells us that Christ commissioned his apostles to (1st) disciple nations—i. e., families—by baptizing them. (2nd) By teaching them. This is a change of the divine plan.

Question: Am I to understand that this change of God's order was the fault of the printer, or was it intentional with the writer?

Again, on page 490, question "Who children ought to be baptized?" Infants of such as members of the visible church—cat. q. 95; that is, theoretically, infants of one or both believing parents—Con. of Faith, chapter 2, section 4; and particularly of parents, one or both of them professing faith in Christ—L. Cat. q. 166.

The authority given for all of this is Catechisms and Confessions of Faith. Not one word of scripture does he give as proof.

Now, what I want to know, is this: Is the pillar to blame for the absence of scriptural proof, or did Dr. Hodge really intend to give the books referred to as authority for his doctrine. Please answer and oblige.

Fraternally yours,

W. L. A. SPANBURG, Eapora, Miss.

ANSWER.—It will be impossible to determine whether it was an error of the printer or not, unless I had the original manuscript and proof sheet before me. It is, however, scarcely reasonable to suppose that such typographical errors would be overlooked in a book of that kind. It may be that the book was not intended for Baptists to read.

J. R. SAMPLE.

BENOIT, Miss., May 2, 1895. Hall's Hog Cholera Cure Co., New Orleans, La.

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